102, 103, 133, 491

[End Map I, pages 1458-1465, has been divided into sections as indicated below.]

A 1458	B 1459	C 1460	D 1461
E 1462	F 1463	G 1464	H 1465

/786 cont./

601 [572] There are several words to express the relationship of friends, which occasionally can also be used in the sense of being related.

tögakūlū, friend (14, 10. 12; 11, 6)

kurūaala, friends (15, 6)

dāšinaka, female friend (cognates 1, 36)

kurūākindeian, female friends (15, 9)

iŽgāgakīpeiamalim, bad women (prostitutes 15, 30).

/787/ The word "related" or "relative" cannot be translated as such (see "female friend"), since it is usually more specific. mökörŽ, "connected together like relatives," in the dual mökörŽpai, in the plural mökörŽyamalim. magāta, "blood relatives," dual magātāpai. sönnakita, "without male relatives, without friends who could offer help in combat, without brothers, without uncle, without cousins." -- For the rest we must come back to this in the individual items.

ūšū (an), ūšūa, grandfather	gūlūana, grandmother
hau ūšūan, hau ūšu(ō)n, 1. do.	haua gūlūanan, 1. do.
šin ūšūōn, 2. do.	sin gūlūanan, 2. do.
kīt ūšun, 3. do.	šina gūlūanan, 2. do.
kīt ūšuun, 3. do.	kiČin gūlūanan, 3. do.
kīt ūšūōn, 3. do.	könjimin gūlūanan, 3. do.

If the reader is struck by the fact that two different roots are used for the compound expression, this will be immediately explained in what follows; "great uncle" is called gölaiakön, whereas a word for "great aunt" is nowhere to be found.

601 103 Regions are also linked with kinship terms, for example, hī-kaiamakūtasa, "the land of my grandmothers," more accurately with ūsi which means "land"; thus, kī-kaiamākūtas-ūsi, and

kī-kaiamākūs-ūa, male, kī-kaiamākus-a-kīpa, female relative from there. In the opposite direction, the expression can also refer to the grandchildren: "the land of someone's grandchild." hī-kaiamākus-āpai means that two persons have connections with the grandmother's or the grandchildren's country.

hannaiamalim, my countrymen	hanna-kīpaiamalim, do., f., sing.
hannaala, do. m.	hanna-kīpa, do. f.

/791 cont./

601 192 daughter, the one before all others." sāpa, "blood" (11, 50. 51; 22, 44), sāpa, do., sāpan(ī)a, "to menstruate," turi, "the first menstruation, "wēlix, "menses." kīmūakīpa, "a woman who is convalescing after a severe illness" (fam.).

auakŏšandaulumūa kŏnjĭn, "he is a man who does not belong to my family or to my place." auakŏšan hai annū, "I am a man who is not closely related to him." mamāgwīamalim, "a man and his children, the whole family." matūkwīamalim, "a man and his wives who are related to one another. annū mamŏkus kŏndaian, "those who are brothers and sisters to one another, they are brothers," mamŏkus-pai, "two who are brothers," mamŏkus-yamalim, "brothers, companions." mamāgū(pai), "a father and his sons, a mother and her sons." hauiyama' ūsi-ndaulum ūa, "a man from my region."

maaimpai, maaimyamalim, "two and more who are brothers." maaikīpāpai, maaikīpaimalim, "two and more who are sisters."

anīīali, "a person who has little influence or is unprotected against injustice because most of his male relatives are dead." arūgo, "orphan," ārūkūāki, ārūkū(a), "one who has neither father nor mother, a double orphan."

wŏšakīya, orphan boy
yŏšŏla, an orphaned child
pilluš sons and daughters of someone murdered (m.)
tauwŏlūwa, a man in mourning for child, parents, brother, or sister

wŏsakīyakīpa, orphan girl
yŏšŏlakīpa, a double orphan
pilluškīpan, daughters of someone murdered (m.)
tauwŏlūwākīpa, a woman in mourning for child, parents, brother, or sister

/792/

tŏpŏr(ūw)a, father or brother of someone murdered

tŏpŏrakīpa, a mother of someone murdered, her son or sister /sic; daughter/, her brother or sister

tŏpŏra, "relatives, such as mother or father and brothers and [627] sisters, of someone murdered." tŏpŏrana, "the obligation to exact vengeance on the murderers of someone's child or brother or sister." mēašŏlāpai, "two persons, boys, who are orphans."

hikapilluš, hikŏška, "a boy whose father or mother drowned." [103] ūsiluswa, an expression applied to a place instead of its real name, out of respect for the dead person who was named after it.

/1452 cont./

823 ïŋga, "northerly, the north"; finally ínu, "in a westerly direction, the west." These root terms serve for all kinds of constructions. Instead of listing them, I refer the reader to BD. They are used very often, not only to describe the distribution of the large ethnic groups, but also to designate the directions of air and water currents, of swarms of birds and fish, or of a journey on foot or in a canoe. Accordingly, they say: ítulum-ā́ala, "people of the east." A more complete form of this is ítulum-dā́ulum-ā́ala. The word dāulum or dā́ualum means "from this place, from yonder." In contrast, there is ítalum-húša, "the east wind." It can be stated as a rule that an expression for a motion or an activity of motion at the same time indicates the particular direction. This kind of accuracy, which, as such, is still no proof of the richness of the language, may seem to us exaggerated, but it is valuable and sometimes of vital necessity to a nomadic Fuegian. An example may make this clear. If I am standing to the north and at some distance from a channel, looking south, I call the north coast of this channel kutā́gutekaiyúša, but its southern coast ílakupe-hā́uanči-yúša. Using this latter formation, the Yamana says ílakupe-ašā́ga, namely, a channel extending south of me, or, "ŋgakupe-ašā́ga," a channel which runs from my position to the north. As may be seen from these examples, the relationship of one thing to another in space is specifically designated. This is usually done with reference merely to the quarters of the heavens; often the vertical relation of a thing in space is expressed together with its horizontal relation, that is, according to the quarters of the heavens (358).

358. Bridges (h):206 several times confirmed the strikingly frequent use of designations for directions. Compare Furlong (r):171, Hyades (q):281, Lovisato (b):151.

●103 Even more surprising is the almost unbelievably large number of place names. Coasts that are more frequently visited and sought out by individual families, above all those along Beagle Channel and Angostura Murray, have their own names which characterize very short distances or only one spot, a small projection or a rather large stone, a shallow or deep bend, a steep or

/1452 cont./

•103 flat shore. Every special peculiarity, though it may appear insignificant, is named and provided with the appropriate supplementary term. The following words belong to this category: wẽ́lakir, "projection, point"; ašā́ga, "channel, arm, branch"; yúša, "coastal strip, beach"; wā́ia, "large and small inlet"; yíška, "island, isolated rock, stone protruding out of the water." I entered the most common names on a geographic map of the native country of the Yamana, and I counted more than 370. Most of them are true proper names; the rest are simple descriptions with a supplementary term. Examples of the first group are to be found on pages 200 /untranslated/ and 537; examples of the second group are /1453/ hallẽ́naka-sī́ma-yíška, the "island of the dirty water," between Tierra Mayor and Gable Island -- hallẽ́naka, "dirty, muddy"; sī́ma, "water"; yíška, "the island" -- and the longest word in the Yamana language, introduced on page 541. Naturally, there are special names for every large arm of water, for example: aón[a]-ašā́ga, eastern Beagle Channel; wā́iman-ašā́ga, Brazo Nordoeste; lẽ́šuf-ašā́ga, Brazo Suroeste. Similarly, for a large island or an entire group of islands: Wulā́ia-yíška, Isla Button in front of Wulaia Bay; Uštā́nux, Horn Island, Yẽškúšin, Wollaston Islands. For a large bay: Agā́ya, Ponsonby Sound; Hā́tuwāia, New Year Sound. For a long coastal stretch: Wasaniā́ga, the southern edge of Navarino Island. Finally, for extensive areas near the shore: Aniawā́ia, the valley between Ušuwā́ia and Lapatā́ia. Any large area in the interior of an island, more or less distant from the coast, is commonly called úša; there are no specific local designations for such areas. The Yamana are also content with the general term tulẽ́ra, "mountain," without distinguishing one height from another with a proper name. The wide ocean is called hí́ka. Very occasionally a larger brook or river also has a special name, for example, lẽ́sẽf-hášax, Rio Mayor at Puerto Harberton (359). The Yamana use

359. This typical Yamana name is found on maps as "Lasirparchac."

the many individual names with astonishing accuracy.

1:Gusinde--1458 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section A/

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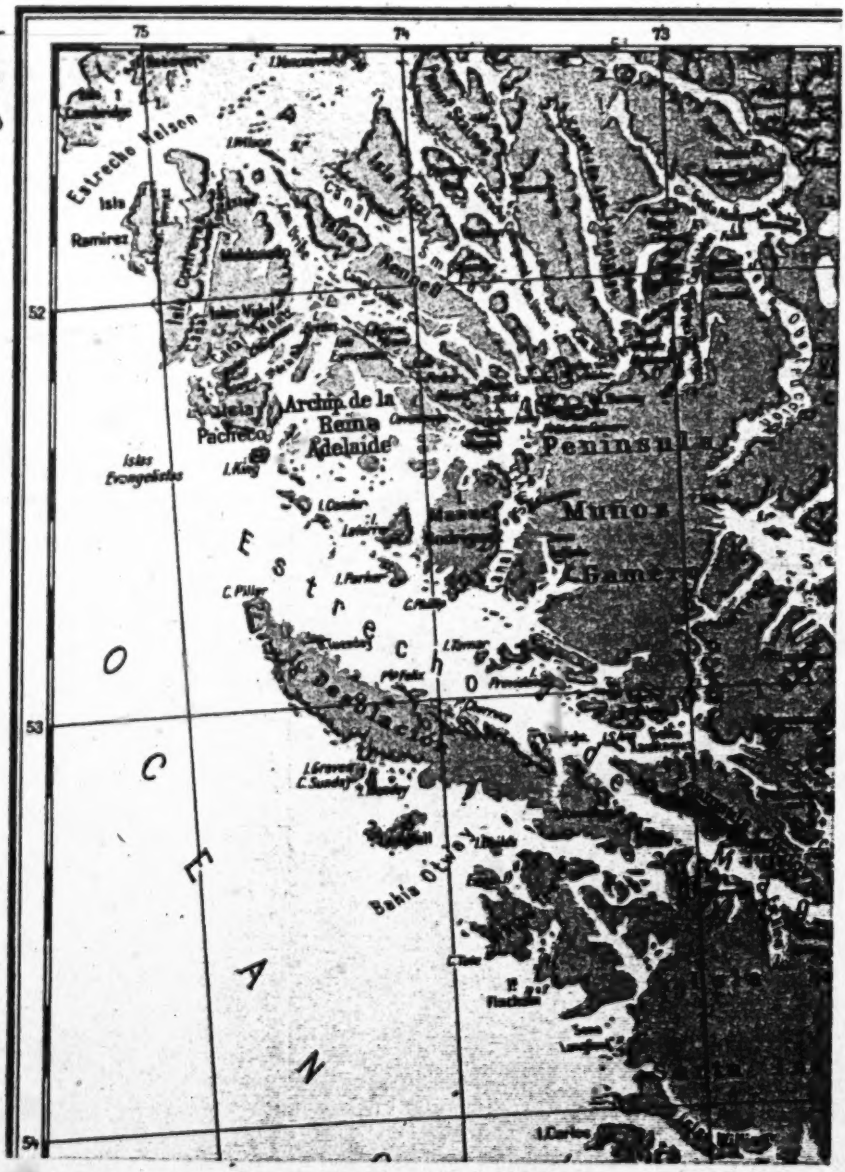

1:Gusinde--1459 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section B/

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1:Gusinde--1460 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section C/

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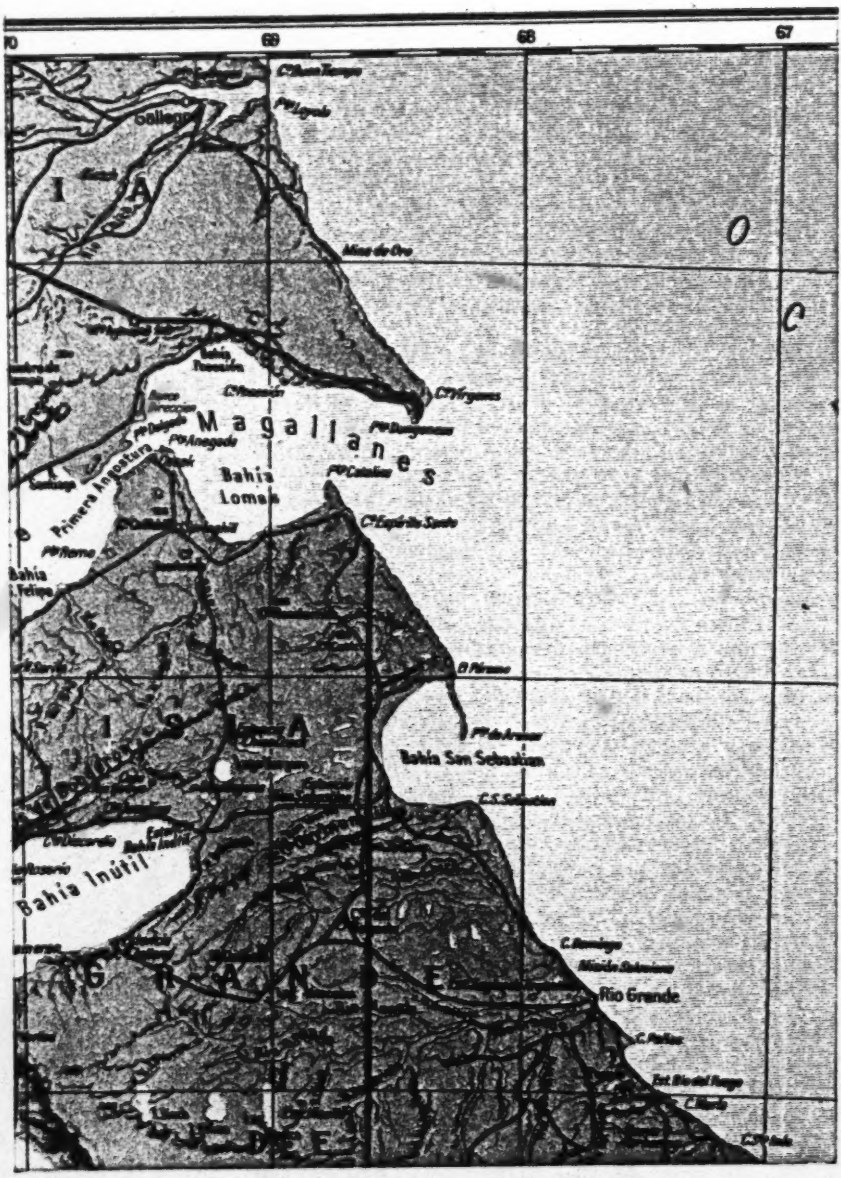
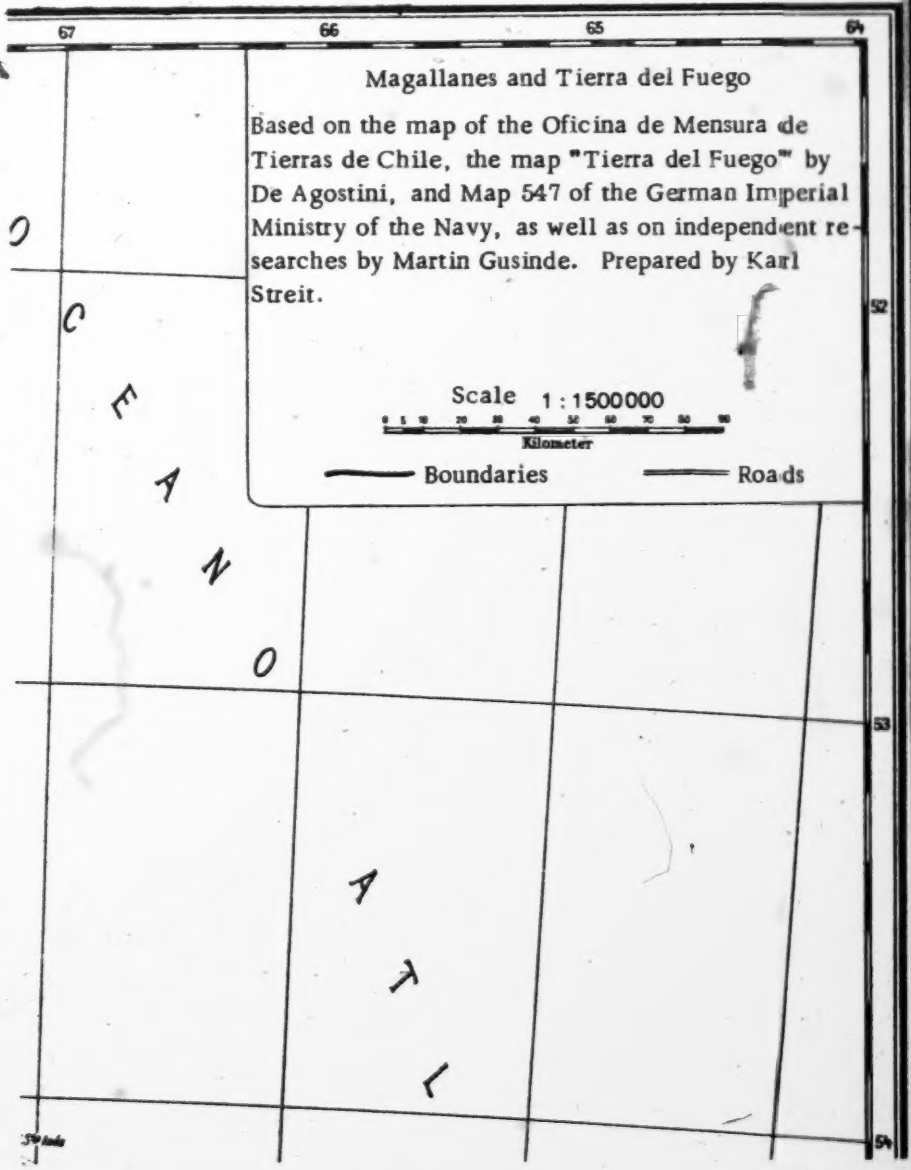


1:Gusinde--1461 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I. Section D/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Magallanes and Tierra del Fuego
Based on the map of the Oficina de Mensura de Tierras de Chile, the map "Tierra del Fuego" by De Agostini, and Map 547 of the German Imperial Ministry of the Navy, as well as on independent researches by Martin Gusinde. Prepared by Karl Streit.
Scale 1 : 1500000
Kilometer
Boundaries
Roads

1:Gusinde--1462 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section E/

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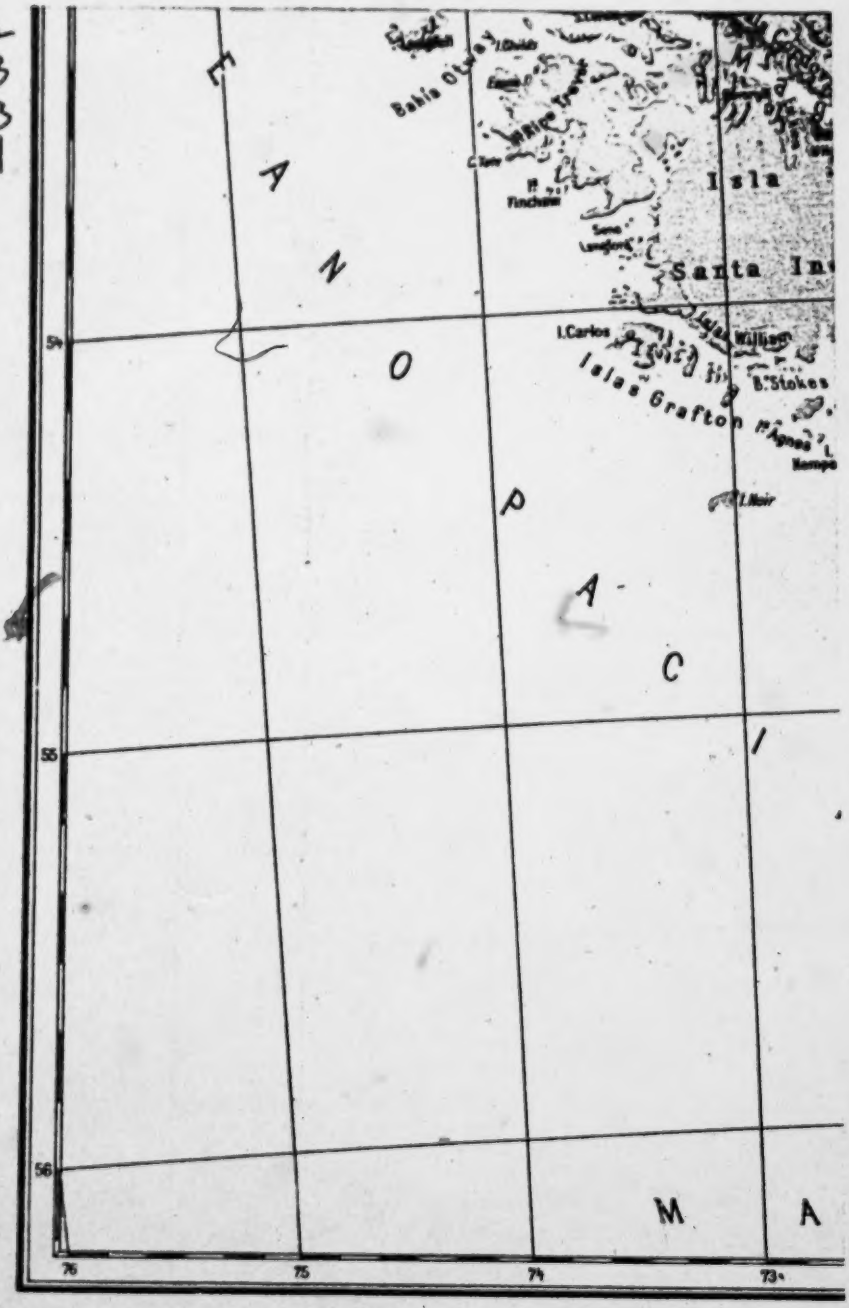

1:Gusinde--1463 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section F/

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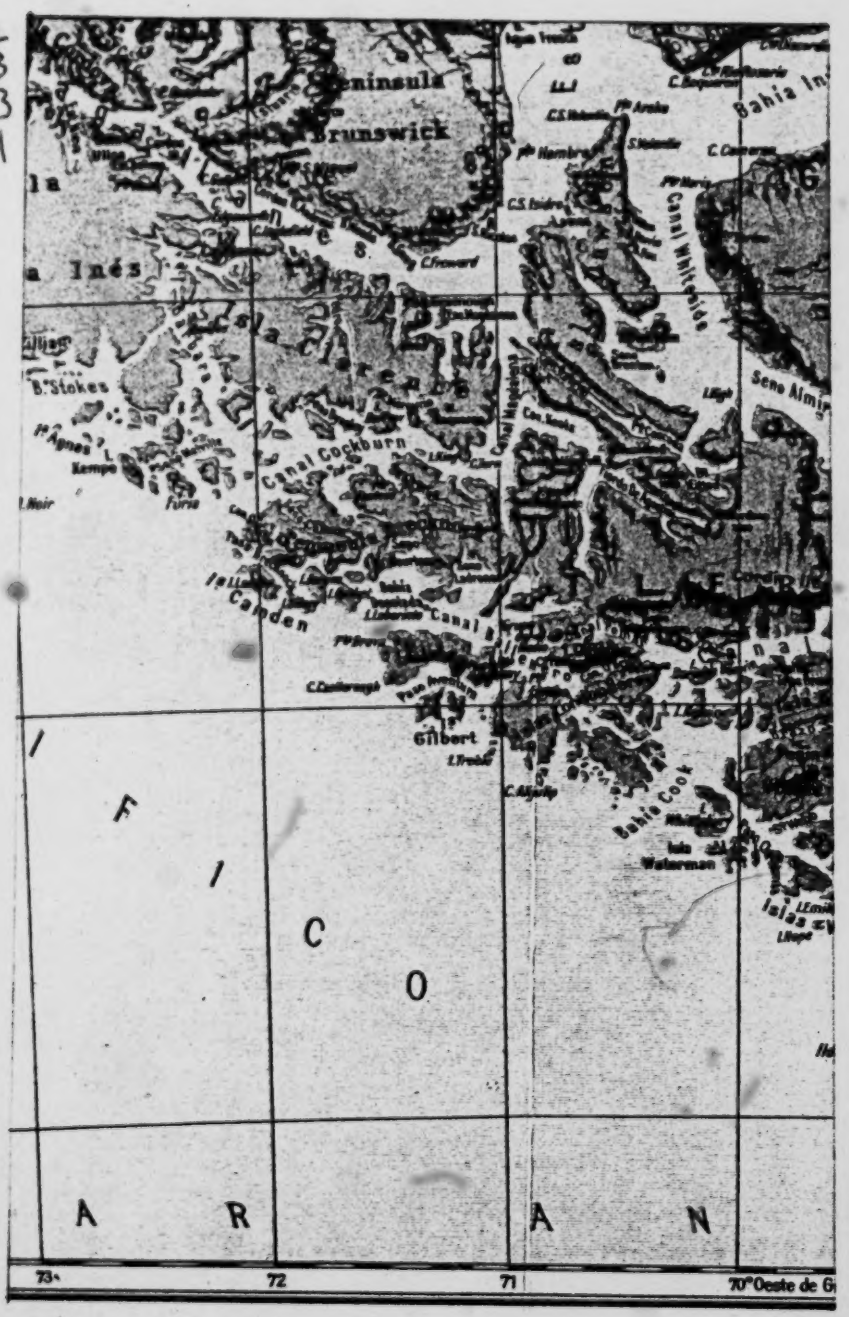

1:Gusinde--1464 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section G/

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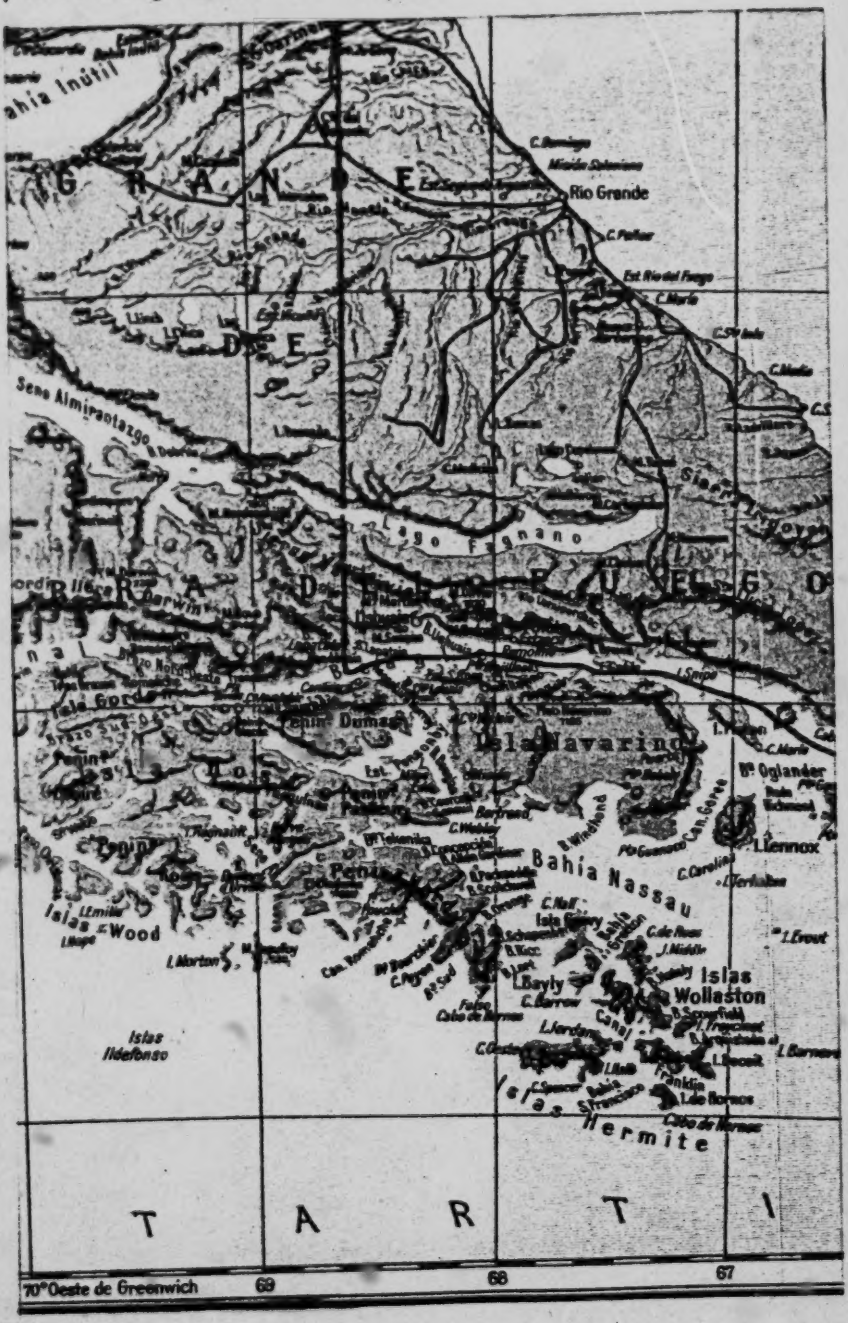

1:Gusinde--1465 E-5 (1918-1924) 1937 SH6 Yahgan SH6

/End Map I, Section H/

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3: Lothrop E-5 (1924-1925) 1928
SH6 Yahgan SH6

114 map plates, persisted in Europe until well into the eighteenth century. For instance, the map in the 1730 edition of Herrera's *Descripción* depicts Tierra del Fuego as extending indefinitely to the south.

114 103 Traditionally Tierra del Fuego received its name from the flickering lights of camp-fires seen by Magellan. A variant tale is that Magellan called it Tierra del Humo, "Land of Smoke," and that Charles V changed the name to Tierra del Fuego, jocosely remarking that where there was smoke there must be fire. However, I suspect that some idea of Dante's Purgatory underlies the name, because an active volcano (actually non-existent) appears on maps of the sixteenth, seventeenth, and even eighteenth centuries. I have before me a 1799 edition of Anson in which the map shows a "Volcan de Brandende Berg" in active eruption on the south coast of Tierra del Fuego.

HISTORY AND LITERARY SOURCES

114 In the preceding section we have mentioned several voyages, which were of importance in the development of geographical knowledge. This list might be greatly extended. Fagalde (1901) summarizes more than fifty voyages of scientific interest, completed before the end of the eighteenth century, but unfortunately with all ethnological data omitted. Much of this information may be gleaned, however, from De Brosses' *Histoire des Navigations* or Barclay's *The Land of Magellan*. Yet in truth it must be said that early contact with the natives was casual and brief, while the descriptions of ethnological significance apply usually to Indians north of the Straits of Magellan.

During the second half of the eighteenth century a general awakening to the importance of scientific investigations permeated Europe, with the result that various scholars were despatched to Latin America by the Spanish government. Fuegian waters were visited at this time by several surveying parties, and the basis of an accurate knowledge of the region was laid down. The general results of these investigations will be found in De Vargas Ponce's *Relación*. With the rise of Napoleon, however, Spain had no resources to spare for continuing this work, while the collapse of Spanish authority in the New World brought a definite end to it.

Great Britain had emerged from the Napoleonic wars as the dominant sea power. With growing colonial and commercial

3: Lothrop E-5 (1924-1925) 1928
SH6 Yahgan SH6

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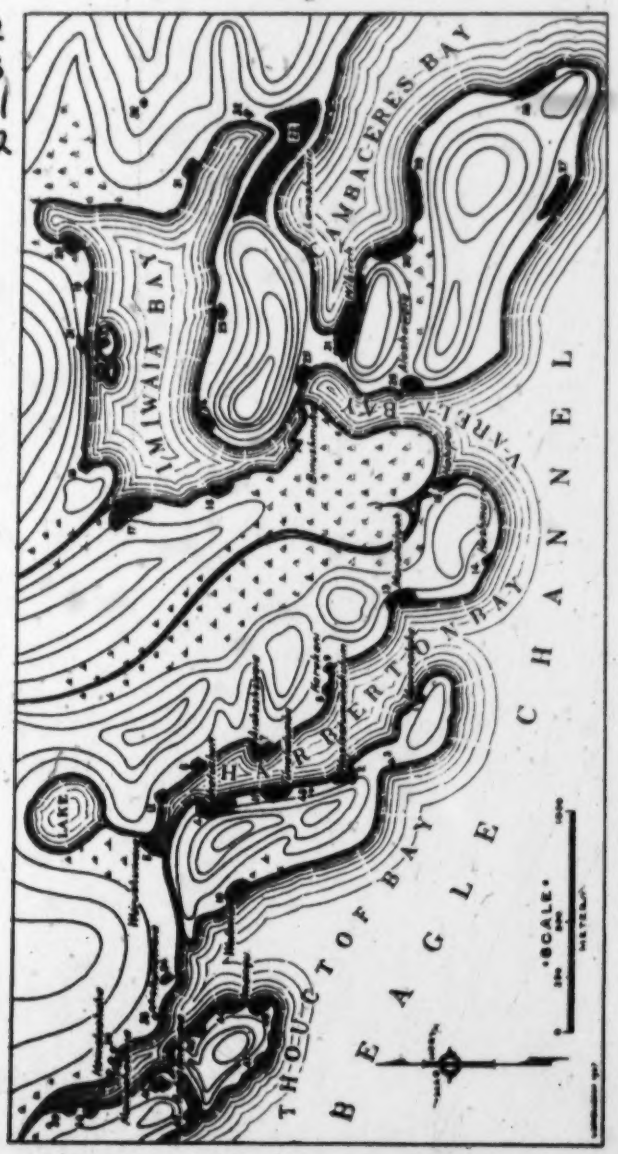

FIG. 98.—Camp-sites and place-names near Harberton, Tierra del Fuego.

3: Lothrop E-5 (1924-1925) 1928
SH6 Yahgan SH6

FIG. 99.—Approximate cross-section of shellheap 17, Imiwaia bay, Tierra del Fuego.

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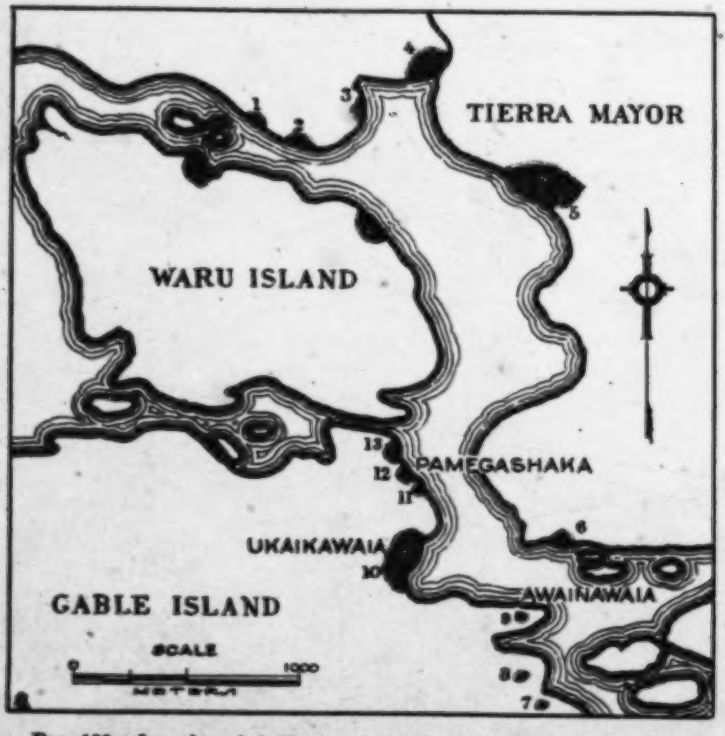

FIG. 100.—Location of shellheaps on the channel between Gable island and Tierra del Fuego.

3: Lothrop E-5 (1924-1925) 1928
SH6 Yahgan SH6

The densest population in this group centered on Cambaceres bay, where 367 hut-pits were counted. The camp-sites on the south side, known to the Indians as Wíkirrh, display unusually deep house-pits, while Lanáshwaía (pl. XVII, *b*) on the opposite

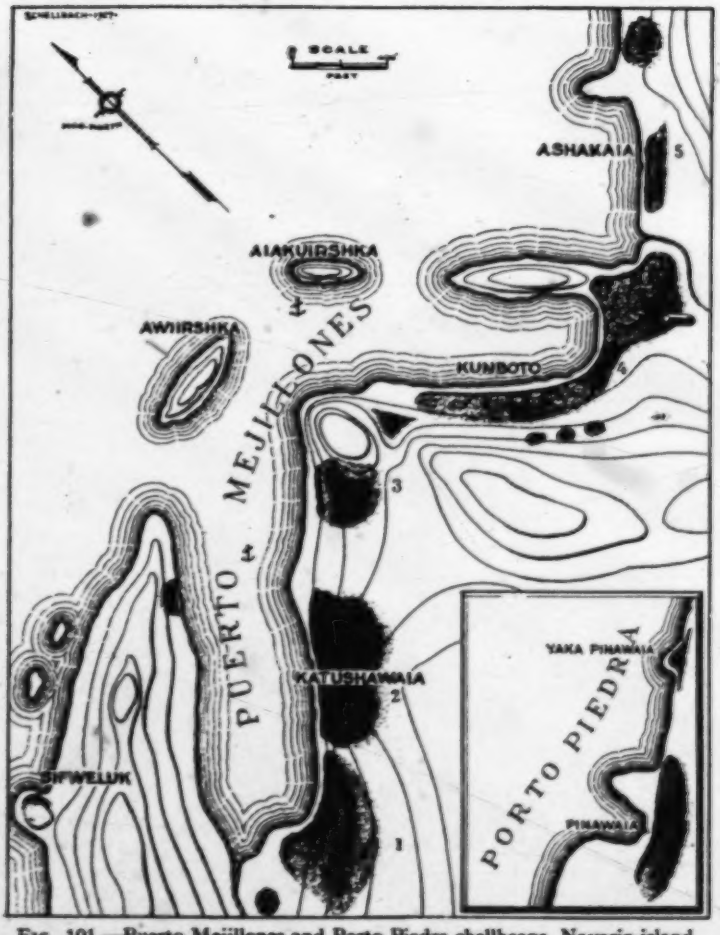

FIG. 101.—Puerto Mejillones and Porto Piedra shellheaps, Navarin island.

shore was evidently a later or less popular settlement, as the pits are relatively shallow.

About 1880 there occurred here one of those tragedies which must have been not uncommon among the Yahgan. A dead